

SOCIAL ACTION

A MAGAZINE OF CHRISTIAN CONCERN



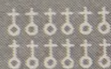
prophetic preaching today

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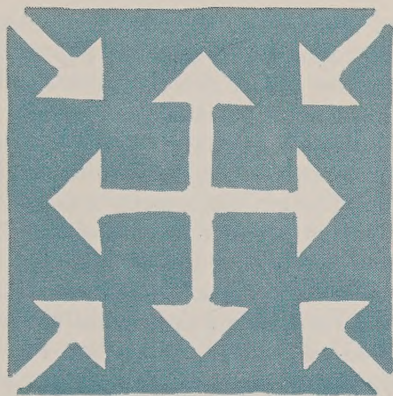


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prophetic preaching today

There was a time when a minister felt gratified when someone told him that he had just preached a prophetic sermon. Now, he is more likely to wonder if he has been theologically shallow.

Many different factors have intermingled to produce this shift in the past twenty years. There is, of course, the pendulum swing of theology which has moved even the most reluctant of preachers toward more doctrinal exposition. There is the clumsy burden of an economy of luxury which deadens any utterance on social injustice. And there is the fact that all clichés are a part of a process of decay of reality.

Prophetic preaching became a cliché because it came to refer to dated and over-precise form and content. That is, it came to mean to all of us a minister's saying things in the pulpit that offended American middle class taste and opinion. He spoke about pacifism. He denounced segregation. He exhibited liberal political views. To be sure, these remarks were connected to a

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Biblical text, but what made them prophetic was the fact that the minister went against the grain of popular opinion. Sometimes it took only the tiniest divergence from customary platitudes to win a minister the plaudit, "prophetic." Rarely, however, has a minister been pressured out of his pulpit because he was a prophetic preacher. When it goes this far, he is "preaching politics," or is found to be "doctrinally unsound." Nevertheless, the cliché has fallen of its own weight, and with it both weakness and potential strength in the pulpit.

For what lies beneath the cliché is the knowledge that in the pulpits of Protestantism rests a responsibility beyond homily. It is the Word said to be sharper than a two-edged sword that is to be proclaimed. More than that, it is a Living Word, demanding something of the living and speaking to flesh and blood, bone, muscle, and nerve. Prophetic preaching in its present usage is in contradistinction to didactic preaching or evangelistic preaching. What also lies beneath the cliché is the fact that the gospel is never a set of abstractions or principles or ideals. The gospel becomes more than history or philosophy or poetry only when it addresses us. And if a man is to preach the gospel, his message has to speak to the real situation in which a congregation is immersed. This situation is never made up of atomistic souls with their own frayed ends. It is always a network of social conditions. All this has been reached for when we demanded prophetic preaching.

Prophets of the Old Testament

Nevertheless, the reference to the prophets of the Old Testament has not proved to be a felicitous analogy in many ways. To be sure, Isaiah and Amos and Jeremiah spoke to the wholeness of national sin. They named nations and accused kings and classes. But they spoke with the assurance of revelation. God spoke to them and they transmitted the Word. It is necessary to psychologize the prophets, and in a sense to diminish the shocking magnificence of their role, in order for a modern preacher to see himself in their company. And whenever we make comparison to Biblical situations too easy, we distort the real relationship between the Bible and men. These prophets are authoritative for Christians because of the revelation of God which they proclaimed in terms of justice and love. More than that, we understand them through the embodiment of that revela-

tion, Jesus Christ. No modern man, probably not even the Jew, understands the prophets except through the perspective that Christ himself has revealed. All of the peoples of the western world are affected by that perspective.

It was once my unhappy luck to debate with a very well known champion of liberal causes, whom I greatly respected, this question, "Is Liberalism dead?" I took the position that from the perspective of the Christian it really didn't matter whether a certain configuration of social attitudes we now called liberal survived as an explicit philosophy. What mattered was whether we could still be faithful to the call that came from Christ that we live responsibly in society. Tactics, philosophies, principles, even, might have to be surrendered for the sake of the exercise of responsible love and justice. My opponent was shocked, and proceeded to trace the noble line of liberals from Moses to Isaiah to Jesus to Abraham Lincoln.

The truth and the falsity of such a lineage illustrate the problems of preaching that makes its primary anchor the Hebrew prophets. There is the heritage of witness to God's sovereign righteousness over man's unrighteousness. But this witness, as far as preaching the gospel is concerned, is a part of the whole drama of redemption. It is not a special emphasis, or, as the secular liberal would see it, the real meat behind the ephemeral trappings of cult and ritual.

What is the role of the sermon?

What is called for then, in prophetic preaching, is a dimension of what it always means to proclaim the gospel in the Christian church. If we are to have powerful preaching that includes this dimension, we must look toward a revived understanding of what preaching really is in Christian worship. We have exciting preaching whenever the minister and the congregation understand with clarity what is supposed to be happening when the preacher enters the pulpit. I believe this to be true, even if the minister is not endowed with great homiletical gifts. Mediocre preaching is always related to a muddled understanding of the purpose of Christian worship.

There are at least three important aspects to an appreciation of the role of the preacher. There is the sacramental character of the sermon; there is the sermon's rootage in the Bible; and there is the element of existential drama.

SACRAMENTAL PREACHING

The sacramental nature of preaching has not always been clearly seen by Protestants; yet this is at the heart of the Reformed faith. Both Luther and Calvin saw the exaltation of the Scripture and the "breaking open" in the sermon as parallel to the sacrament of the Lord's Supper.

P. T. Forsyth, in what is perhaps the great book on preaching in this century, *Positive Preaching and the Modern Mind*, writes:

I am going on the assumption that the gift to men in Christianity is the Gospel deed of God's grace in the shape of forgiveness, redemption, regeneration. . . . And it is this act that is prolonged in the word of the preacher, and not merely proclaimed. The great, the fundamental, sacrament is the Sacrament of the Word.¹ . . . The apostolic succession is the evangelical. It is with the preacher of the Word, and not with the priestly operators of the work, or with its episcopal organizers. Our churches are stone pulpits rather than shrines. The sacrament which gives value to all other sacraments is the Sacrament of the living Word.²

School of "anecdotal trivialism"

We have often allowed the sermon to degenerate into chats or speeches or lectures. Too frequently the minister has foremost in his mind what the people's response will be or what he thinks it ought to be. With these expectations foremost, the really deep experience of being caught up in a sermon, of having a door opened into the mystery of the divine, rarely occurs.

A few years ago an English theologian visited this country and then returned to his own country. He was eagerly besought by his friends to tell them what were the current theological trends apparent in the pulpits of the United States. They knew he had visited many churches and so they questioned him as to what school of thought seemed most stimulating to American preachers. Was Barth still making an impact? What about Bultmann? What about the Chicago school of neo-liberalism? The theologian could only confess that the school he saw most influential in the sermons he had heard was simply "anecdotal trivialism."

Sacramental preaching deals with the great themes of crea-

¹ P. T. Forsyth, *Positive Preaching and the Modern Mind*. London: Independent Press, 1953, p. 3.

² *Ibid.*, p. 4.

tion and redemption in an appropriate way. It is both a lifting up and a breaking open. That is, a sacrament carries the power of the mysterious Other, but it is bound to the tangible and the earthy. This is what sacramental preaching is. The sermon carries with it the imprint of the whole gospel. No matter what the approach or the homiletical framework, the complete action of God's saving grace in Christ must be central. No sermon can afford to deal with the tangential.

At the same time, the preacher must be struggling to unfold the story of God's continuing grace in language and form that reach people. We too often think of the sermon as addressing merely the rational part of a man. We are tempted to believe that a sermon will move people to action if we present a persuasive argument. In our more realistic appraisals of what happens, we know this is not necessarily so. Good solid logic is not to be deprecated, but it must be welded to a whole range of feeling and symbols before it really moves people.

Liturgy of the Word

Sacramental preaching takes much of this character from the whole service of worship. If the service is thought of as a program in which various hymns, prayers, scripture readings, and announcements are variously arranged, then the sermon has great difficulty being anything other than a religious speech. However, when the simple liturgy of Christian worship is followed, then the sermon is seen in a different light. There is an authentic liturgy, even for free churches. It is not elaborate, but it follows the tradition of two thousand years of usage. The first part of the service, based on the ancient synagogue service, is known as the Liturgy of the Word in Christian history. The second part has its basis in the Upper Room Supper and is the Liturgy of the Lord's Supper. All full-orbed Christian worship since the first century has both parts. Even when the Lord's Supper is not celebrated, its sacramental place is betokened by the Offertory, which belongs to the Liturgy of the Lord's Supper.

The Reformation period restored the Liturgy of the Word to Christian worship. It had degenerated into a preparatory service for the Eucharist. When the authority of the scripture was re-established, the preaching from that scripture was understood in a new sense. Thus it was not just reading and hearing the words from the Bible that constituted the high point of the Lit-

urgy of the Word. It was also their exposition, their demonstration, their unfolding and interpretation in the sermon.

And it is in this process that preaching becomes sacramental. It is the preacher's responsibility to join together the inner yearnings, the sins, the aspirations, the needs of the gathered people with the gospel story. In a sense, the minister must prepare a kind of chemical compound of the contemporary and the ancient truths, and then light the match.

Now this kind of conflagration cannot really take place if the preacher does not touch political issues and social tender spots. Preaching cannot really be sacramental if it ignores the objective kerygma of the gospel or if it tiptoes lightly through people's prejudices and opinions, tapping gently at only the safe, personal doors to men's emotions.

That is why the relation of the sermon to the Bible, and to existence in a special way, helps to make the sermon a sacrament. But the fundamental thing is well said by Dr. Coffin in *The Public Worship of God*:

Far too much current preaching is moralistic. It is exhortation to do or be something. The Good News is not primarily a summons to effort. That way lies despair. The Gospel is the announcement of an unspeakable Gift whom men are to receive: "Behold I stand at the door and knock." Preaching is the means to Holy Communion. God in Christ comes in the spoken words, and the response described is not agreement with the preacher's ideas, but an opening of the soul to Him who, however faultily, is presented. . . . Worshipful preaching . . . confronts men with the living God for adoration, for commitment to him, for his fellowship with them. It is the Gospel as devotion, as demand, as illimitably enriching communion. Such preaching breaks the bread of God in the pulpit as at the holy table that men may have life and have it more abundantly.³

THE SERMON AND THE BIBLE

I have implied that the liturgical purpose of the sermon in Reformed worship is the exposition of the Word of God in the Bible. Nowhere do we stumble so awkwardly in the mid-twentieth century as in our use of the Bible. Despite renewed interest in Bible study in many quarters, it seems like a strange

³ Henry Sloane Coffin, *The Public Worship of God*. Philadelphia: Westminster Press, 1946, p. 123.

world to us, and one which causes strain to relate to ours. And yet it is this strain that perhaps is one of the generators of prophetic preaching. It is the anguish and passion that are necessary to try to unfold the unbelievable claims of the Bible. Karl Barth once astounded a conference of secular social scientists by beginning his address in this wise: "The Gospel is essentially the story of the Humanism of God." To try to interpret this heart of the scripture without glorifying man or whittling down the divine is the difficult tension spring that goes into a Biblical exposition.

George MacLeod, the great social prophet of the Church of Scotland and founder of the Iona Community, says that the great watershed in his ministry came at the point where he stopped hunting around in the Bible to find textual support for the things he wanted to preach about, and began to preach what the Bible said, whether he liked it or not.

On this matter, the Forsyth book also says it definitively:

It is into the Bible world of the eternal redemption that the preacher must bring his people. This eternal world from which Christ came is contemporary with every age. To every age it is equally near, and it is equally authoritative for every age, however modern. It is never antiquated in its final principles and powers. The only preaching which is up to date for every time is the preaching of this eternity, which is opened to us in the Bible alone—the eternal of holy love, grace and redemption, the eternal and immutable morality of saving grace for our indelible sin.⁴

Now the art of leading people into that Biblical world of eternal redemption is a very refined one and, among us, a very rare one. Even those ministers who talk most about Biblical preaching are often at a loss to do more than seed their texts with extensive Biblical quotations, or else do the most heavy-handed kind of exposition. We can weigh down our manuscripts with scripture and still not lead people into the world Forsyth describes.

Need for saturation in the Bible

There are two needs; perhaps they are opposite sides of the same need. One is to be saturated in the imagery, the subtle lan-

⁴ Forsyth, *op cit.*, p. 22.

guage and myth of the Bible, which is carried from Old Testament to New. This only comes from open exposure to the Bible over long periods of time, and the preacher cannot do it in the pulpit alone. Unless people read the Bible in their homes and in study groups in the churches, the minister cannot really perform his sacramental preaching function. Reformed liturgy in free churches like ours depends on private and family devotion as a part of the offering the congregation brings to the action of the corporate worship.

And it is not just a matter of translating old thought patterns into contemporary language. Something is communicated in the Suffering Servant, the vine, the shepherd, and other images, that is deeper than the explanation allows. We lose the very fabric of the gospel when we are ignorant of the ethos of the Bible.

Need for Biblical perspective on the present

The other side of the problem is that of seeing the present in Biblical terms. We need to be familiar enough with the scripture so that we can use it analogically in relation to contemporary events and moods. I stress the need for thorough understanding, historical, literary, theological, mythical, because analogy can be misused. Nevertheless, some of the great preachers of the Church, like Augustine and Luther, have always used the scripture this way. That is to say, the events of the Bible are equally about happenings in Israel and the Near East and about the life of man in these times. Preaching ought to be able to move from Bible history to the sputnik age with understanding from the congregation. That is, a preacher ought to be able to move from David to James Hoffa, from Peter to Governor Faubus, from Mars Hill to Washington, from Golgotha to Our Town, and carry the people with him.

There is much talk about demythologizing the New Testament, but the communication of the Word in the Bible is not really confined to that process, even if we could hit on the right transliteration. Prior to the task of making the connections between our situation and the mandates of the gospel as found in scripture, is the acceptance of the idea that scripture has a right to speak to us. This whole matter of religious authority is one of the preacher's foremost problems today. The first principle of Protestantism, that of the ultimate reliability of the Bible in matters of faith, cannot be assumed any longer in many of our

churches. Thus, one cannot just preach from Biblical themes and be content. There is a continuing apologetic task necessary in which the relationship between justification by faith as the key doctrine of Protestantism and the catholic nature of the Christian Church through all time is seen to be held together by the scriptures as reliable authority. It is not, then, just telling Bible stories. Contemporary theological questions are inevitably involved.

DRAMATIC EXISTENCE

When a preacher attempts to take people into the eternal world of the Bible, he is going where history has meaning. Events in that world are not a piling up of "causative factors," such as you would write on a social science exam. The events of the Bible are drama—decisive and purposeful.

Such a journey is almost meaningless, unless the preacher has the same understanding of our life and times. "Existential" is a word that covers a mass of imprecision in our time. And yet it does stand for a perspective on life that is distinctive. It means a knowing embrace of the deepest human passions and tragedies of the age. Over against this is an attitude toward living that is largely unaware of the moods and ironies of this generation, that is intent on self protection, and often evaluates contemporary events in categories of a previous generation.

Personal involvement in the situation

We hunger for preachers who are fully men of these times, and yet who can bring to their deep involvement that interpretive voice from beyond the age. We long for sermons in which Juvenile Delinquency, International Relations, Race Relations and the like are not just capitalized abstractions which are either to be avoided as too controversial or discreetly alluded to as illustration (a) under point (2) of Morning Sermon, Third Sunday after Trinity.

We need preachers who can interpret the puzzlements and frustrations of his congregation, not just as "counselling problems I have known," but as a part of a whole people's cry unto God, "Whither can I go from thy spirit?"

Such preachers must themselves open their lives to the political pressures and the cultural ambiguities of this day. It is, of course, possible to say that no one can escape the exigencies of

modern life, particularly if he is married and has a family. And yet, of all people, the established Protestant parson seems most able to do so. Certainly he hears the tormented confessions of his parishioners, but often he is so busy listening professionally, and even sympathetically, that he himself is uninvolved. He is generally too busy to be tempted, and too "demythologized" himself to be able to declare, "Thus saith the Lord." Ministers who are passionately involved in the struggles of this time are thought to be eccentric. Churches by and large are not interested in explosiveness in the pulpit. And yet they are! And yet they are! Underneath they yearn for preaching that will make them see themselves as creatures with destiny.

The dramatic opening up of existence

Preaching is often declared to be an art. If it is, its artistry lies in this area of opening up existence dramatically. It is perhaps a kind of intuition that tells a man when to draw together a particular community tension and the gospel of love, only by inference, and when it is necessary to speak in such concrete, specific terms that it is a marching order. These latter occasions are altogether rare, but they do occur; and when they are missed years of faithful preaching may be counted as nought.

Much of my own homiletical training was cursed by the notion that every sermon, in its last breath must "tell people what to do." This is essentially naivete about human motivation and about the gospel. It implies that the gospel is a set of ideas which one incorporates into his mind, and then applies to life by substituting love, justice, and freedom in a particular human equation.

The whole gospel is action

The gospel is what God did in Israel, in Jesus Christ, and is doing now. Preaching is the proclamation of that action, so that men may know what is the meaning of their lives within the divine activity. They are confronted by what God is about, here and now, and, if the preaching is what it should be, in such a way that they cannot rest until they have decided where they stand.

The preacher lifts up our common life, breaks it open for all to see, and then by grace exalts what God in Jesus Christ is saying to us in this time.

commentary . . .

1. By Walter S. Press, Minister, Bethlehem Evangelical and Reformed Church, Ann Arbor, Michigan, and a member of the Council for Christian Social Action.

It is only with difficulty that one can know just how to write a commentary on an article so able and so penetrating as the one by Robert Spike on the nature and the role of prophetic preaching today. Perhaps such a commentary can best perform its function if it reflects thoughts and reactions as they have been stimulated by a careful reading.

Prophetic preaching receives its stamp and its character, in the first instance, not by the relationship in which the preacher stands to people, but by the relationship in which he stands to God; its true character is determined not so much by his willingness to cut across the prejudices of the hearers (there are others who have the courage to do that!), but by his willingness to stand unconditionally and unreservedly before Him who is the source of all truth and to speak the word that it has been given the preacher to speak.

But if prophetic preaching receives its stamp and its character in the first instance from the preacher's relationship to God, it cannot be born except as the preacher himself is deeply involved in the life of his people and in the life and the concerns of his time. The Word, to be the Word, must be relevant. It very soon becomes apparent to the discerning reader of the prophets and of the life and teachings of Jesus that the experiences and the concerns of their people, the tragedies and the successes, yes, the agonies of their day, were known by them at first hand. They were never unaware of the intellectual gropings of their time; nor did they fail to come to grips with the political and economic exigencies of their day. The world literally lived in them. Only so could they hear, much less speak, the word which was given to them.

The great danger of the Protestant preacher today is that he lives a protected life—protected from the real everyday concerns of the people of his parish, protected from an intimate knowledge of what it means to be dispossessed in a struggle for

integration, protected from the knowledge of what it means to live under conditions of political domination and fear, or under economic conditions of ignorance and poverty with little or no opportunity for advancement, or to be faced with the responsibilities of intricate and relative decisions in positions of power. Prophetic preaching, therefore, demands the capacity for compassion and understanding, the energy which makes it possible to stand beside people where they are, the commitment which makes it possible to be really at home in the world.

Given the preacher's unquestioned commitment to God and his identification with the life of his time, the wellspring of the prophetic message will ever continue to be the pages of Holy Scripture. To question authority here is to question that which God has said and done. The Bible continues to be God's chosen means of grace. Interpreted and understood in the light of the most advanced criticism and study, and approached with the devout mind which seeks to hear and to know God's living word, it remains the inescapable guide to truth. We stand ready to hear the things that God may yet have to say to us in our time, but we know that it will not be discontinuous with that which he has already said and done. We are eager and alert for the deeper insights that theology can give us, for it too is prophetic preaching, prophetic preaching which nourishes the preacher among others. But ultimately the source of the message and the source of the power is in God himself, in what God has said and done and in what he will yet say and do.

2. By Avery D. Post, a minister of the Garden City Community Church (Congregational), Garden City, New York.

In a time when congregations are tending to "accumulate preachers to suit their own likings," it is a great boon to have Dr. Spike's strong Biblical definition of preaching. With the deftness of phrase, the theological integrity, and the imaginative re-interpretation of central teachings for which he is being appreciated increasingly in American Protestantism, Dr. Spike speaks for the kind of preaching that is the opposite of the "religious sanctification of our own ideals and interests" that Reinhold Niebuhr finds so widely characteristic of the American

pulpit. This article deserves more than plaudits; it deserves to be *read*—by ministers at least twice and by laymen in group study.

What is the sermon? It has all the appearances of a human composition. When we take a sermon into the laboratory and break it down analytically we discover that in every part it is man-made and that it contains all of the impurities and imperfections of a manufactured product. Is it any wonder that our own sermons cannot stand alone, even when we make great claims for them? Indeed, it is precisely in our great claims for sermons that we lose the meaning and significance of preaching. In putting together great sermons, ministers lose completely what it is they are called to do in the preaching office. In expecting, wanting, and even demanding great sermons, members of congregations forget or never learn what it is they are called to do in the act of corporate worship.

What, then, is the sermon? It is the entirely human composition in which the most high God seeks to encounter us afresh in the living Christ. In essence, this is not a different encounter from that which occurred in the incarnation. Everything is the same. The scene is history. The people are without hope and without God in the world. And He who comes, sown in the weakness of men's words and liturgies, is Emmanuel. And what occurred two thousand years ago occurs again: He dwells among us full of grace and truth. The whole of the service of worship is not only our life together with each other; it is His life together with us—communion. And what is more, it is His life being laid down all over again for the sheep. The sermon is not merely story-telling. It is an event, a fresh enactment of the advent and the passion of the Christ, in which we tell of our desperation and sin in response to His total demand and proffered grace. It is in the demand to *tell* not only the good tidings, but the full need of the people for yet greater grace, that the preacher finds it absolutely essential to describe the world in which we live with fierce honesty. This is what happens in prophetic preaching: we describe to each other in painful detail the world of sin in which we live; we accept anew the coming of Jesus Christ into our midst to heal and to redeem; we accept anew his participation with us in death and the miracle of redemption that he brings; we affirm that our Redeemer lives and we proclaim a final word of truth, "The Lord God omnipotent reigneth."

By Julian J. Keiser, Minister of Social Action and Inner City Churches of the Congregational Conference of Southern California and the Southwest; formerly Minister of First Congregational Church, Salem, Oregon; and of Warren Avenue Congregational Church, Chicago, Illinois.

the minister's role in

You are not the kind of person who would dash off a letter to President Eisenhower giving him a "piece of your mind" concerning his attitude on national policies. But think how much the President might appreciate hearing from persons other than his bitterest critics about the Little Rock situation! He will hear from his political advisers concerning the expediency of continuing or compromising his position. How he functions in the future will depend to some degree upon the support of people who carry moral and spiritual influence in America. If we fail to inform him of our position, are we acting as responsible Christian citizens?

In a democratic society, interested and concerned pressure groups order our society. Other persons have little or no part in the process because of indifference or the lack of strategy and organization. Christian people who feel that it is not their business to become involved in politics and social reconstruction often condone, through inaction, what is unjust and viciously evil in the light of the gospel. In a day when organized pressure groups govern our society, Christians must work with those groups with which they agree or organize others to counteract those they oppose. But to stay out of the arena in which is fought out the destiny of our children and the children of God's worldwide human family is to avoid facing our responsibility as followers of Christ.

Increasing acceptance of social action

Christian social action is increasingly recognized by the leaders of the major Protestant denominations as an essential part of the church's mission in the world. It is an increasingly im-



social action

portant part of the thinking and the work of local and state councils of churches and of the National and World Councils of Churches. Often local church people are not even aware of the significant social gains to which the churches have contributed. Some examples are:

Chicago. For fifteen years small, well-informed citizens' committees sought unsuccessfully to cut the corrupt tie between local politics and the Chicago school system. Only when the Church Federation of Greater Chicago finally entered the struggle and mobilized its 1500 Protestant churches was enough pressure exerted to bring about the required social surgery.

Los Angeles. Recently the churches became aware of their power in Christian social action when Bishop Gerald Kennedy of the Methodist Church organized a movement to unseat school board members who had banned from the public schools, as un-American, teaching about the United Nations.

Oregon. During this year's session of the state legislature, Christian moral pressure mobilized by the Oregon Council of Churches secured the passage of a bill authorizing a Legislative Interim Study Committee on Migrant Problems; helped in the passage of more effective civil rights laws; and successfully blocked a well organized Roman Catholic lobby which would have eliminated all qualification standards for public school teachers and thus have enabled parochial schools to qualify for free textbooks.

Recent addition to church structure

In the early centuries of the church's life, evangelism was considered to be the main function of the church. In later cen-

turies concern for the foreign missionary movement was added. More recently the church has included in its organizational structure a program of Christian education. In response to the economic desperation of the depression of the early thirties, the need arose for the expression of a new dimension of the Christian faith: social action.

Today, when man holds in his hands the power to remake or obliterate the whole human family, Christian social action becomes as imperative as evangelism was in the First Century. When one sees the mission of the church in its fullness today, he sees the church seeking to relate the whole gospel of the redemptive love of God to the whole of man's concern: evangelism, missions, Christian education, and social action. Each of these concerns overlaps and gives a fuller dimension to the others. Christian vocation is the dedication of the Christian's whole life to the purposes of God's kingdom.

In earlier centuries, under various sorts of tyranny, it did not occur to Christians that they might have a role in changing the social order. The plight of the early Christians, under a hostile government, helped to mold the attitude of the Apostle Paul toward the "ruling powers." With democracy came not only the opportunity to have a part in ordering the society in which one lives, but also the obligation to do so. The church has been rather slow in accepting this obligation, but the present attitude is one of readiness to venture in this new direction.

The community looks to the minister

With this larger concept of the Christian vocation in the world has come a change in the accepted role of the minister in the community. A quarter of a century ago, the educators of the country felt responsible for transforming the world. Today, it is not uncommon to hear educators and social scientists say that the major hope for transforming attitudes toward race relations in the southern states lies in the Christian church. Today, even theologically conservative Christians expect their ministers to be somewhat active in dealing with social problems related to moral and spiritual values in the community. Even in the Deep South, ministerial associations occasionally take a firm stand on such an explosive social issue as race relations. What should be the role of the minister in social action in the church?

The minister's task

The minister is called to communicate the gospel of love and concern of the God of Jesus Christ for all men in every area of life. It is a comprehensive task. His effectiveness will depend upon many things: the sincerity of his convictions, the adequacy of his training, the largeness of his vision, the completeness of his dedication, the sensitivity of his concern for "even the least," his ability to communicate God's love, and his organizing genius in getting the concerns of the whole gospel functioning in the local parish and in and through the personal lives of members of his congregation. It involves the functions of *loving and being a friend* even to the unlovely and those who oppose him; *preaching and teaching* the truth of God in love, not as though his hearers were strangers or enemies but as to friends and members of his own family; *pastoral calling and counselling* with the perspective of the "logotherapy" of Dr. Viktor Frankl¹ which sees personality needs related to meaning and value, to some larger purpose or cause giving significance to existence; *administration*; *group work*; *interpretation of moral values* to the community; and *social engineering*. This list by no means exhausts the functions of the minister but gives some idea of their variety and complexity. No man can be adequate to such a calling: each will need to develop his particular ministry in the humble recognition that he cannot be "all things to all men," even though that is what is expected of him.

Obstacles the minister faces

Recently a dedicated layman visited the fifteen churches in his Association on behalf of increased giving to Our Christian World Mission. After a disillusioning experience he said in bewilderment: "What I can't understand is how a minister can graduate from one of our seminaries and not believe in OCWM or social action." He would understand if he had seen the results of a recent study of theological education in America.² It was found that only a few interdenominational seminaries offer courses in Christian social ethics. Probably over eighty per cent of today's seminary graduates will not have taken one course on the relationship of the gospel to the social, economic, and political forces which mold the life of his congregation.

¹ *The Doctor and the Soul*.

² H. Richard Niebuhr: *The Ministry and Its Historical Perspectives*.

Other factors seem to frustrate the minister as he contemplates social action in his church. If he seeks help in evangelism, missions, or Christian education, he will probably find that his conference or synodical office is able to help, inspire, and inform him and provide ample resources needed for the task. Furthermore, his local church is organized with boards, committees, and church groups ready to promote such interests. If the church needs a new building, the Board of Home Missions can provide professional architectural guidance, a loan, a full-time fundraiser for one week, and a carefully outlined plan to prepare the groundwork for the campaign. All questions are answered with skill and on the basis of wide experience. He will know exactly what to do.

If the minister wishes to help his church tackle some social problem which confronts the community, he is likely to find:

- a weak, ineffective local church social action committee which at best has conceived of its task in terms of providing speakers on a few social action issues (probably race relations and juvenile delinquency);
- that the programs of the women's and men's organizations are already planned for the year—complete with missionary speakers, book reviews, talks on flower arranging, etc.;
- no trained conference staff person who can give inspiration, information, or experienced "know-how" in tackling social problems;
- no precedent in the local church for dealing with controversial issues because these have been largely avoided to keep "harmony" in the church (and the tragedy is that all really significant issues are controversial).

Under these circumstances very few churches will make much progress with complex social issues. There are exceptions. Here and there a church will have the help of a professional staff member from a welfare or human relations organization; or a sociology professor or church council executive or local minister or layman with special skills in social action will inspire, guide, and nurture the local church through the difficult process of education and action.

As our churches grow in the conviction that Christian social engineering is necessary, they will provide better professional training for ministers and adequate staff help in our conferences

and synods, as they now do for evangelism, stewardship, missions, and Christian education.

But we do not need to wait until then to get started. We do not expect to evangelize all the unchurched people in our town, but we can reach a few. We cannot utilize all the new insights of Christian education in our church school, but we can take some forward steps. We can't help all the people in other lands, but we can help a few by increasing our giving to OCWM. We can't feed all the world's starving people, but we can promote Share Our Surplus and feed some. We can't aid all the refugees needing a new start in life, but we can sponsor at least one or two families. So while we can't deal adequately with most of the social problems confronting our modern world, we can develop Christian concern, study some vital issues, get some kind of Christian involvement in them, and work out some desirable action in cooperation with other groups which will improve our social structure and give us the thrill of being partners with God in the redemptive tasks of his kingdom. How will the minister go about this task?

A relevant gospel

In order to accomplish anything the minister must have insights into the "length, breadth, height, and depth" of the love of Christ and its relevance for the whole man in his total situation. He must have theological underpinnings which support social action. He must face squarely the fact that while Jesus didn't preach any social action sermons, he did preach, teach, and live a gospel in which the central concern was the kingdom of God. At the heart of the prayer he taught his disciples was the petition: "Thy kingdom come, thy will be done on earth. . . ." The implications of his teachings involve man's relationship to his economic, social, and political life as well as to his personal living. He must communicate this total gospel of the love and concern of God for all men in all situations through his living, preaching, pastoral counselling, teaching, and whatever else he does as a Christian and as a minister in the community.

The manner in which the minister deals with social issues in the pulpit will have much to do with his success in involving the congregation in further study and action. He must avoid pontificating on issues. He must hold and speak his convictions in love and with the humble recognition that equally sincere Christians

hold a different point of view. He must make it perfectly clear that he is not seeking unanimity on any issue, but is concerned that Christians as individuals and in groups expose it to the white light of God's universal love and truth: and that after study and prayer they come to some Christian conviction which will motivate action.

In cooperation with his church officers, the minister must plan a strategy for the creation of a climate in the church in which the members can discuss controversial issues in love and without breaking fellowship. A congregation must not expect to be able to do this without preparation but it can hope to improve this skill with practice. If controversial issues cannot be discussed in love in the church, one must seriously question whether the Christian faith has been communicated to it.

Administering a social action program

As a good administrator the wise minister will suggest capable, interested members for the social action committee. He will work toward achieving a committee of the same size and status as the other boards in the church. It should be elected on a staggered basis and should include the chairman of the Women's Fellowship Social Action Committee. In some churches these two committees should combine their total resources and do a better job. The committee should have funds for its work. It should send its chairman to social action institutes and conferences. Each committee member should have a special area of concern and be expected to relate himself to some organization dealing with that concern, such as the National Association for the Advancement of Colored People, the American Friends Service Committee, the American Civil Liberties Union, the United Nations, the Urban League, or the League of Women Voters. Of course each member should subscribe to *SOCIAL ACTION*, to *CHRISTIAN COMMUNITY*, and to the organs of the aforementioned groups, each according to his special concern. The committee will profit by having a working relationship with the local and state councils of churches, United Church Women, and the local community council.

The minister must inspire and encourage the committee, arrange for visits from denominational social action staff members, provide stimulating leadership in social action at officers' retreats, and in word and deed indicate that he is as concerned with social action as with pastoral counselling or preaching.

The minister as interpreter of social action

At a recent officer's retreat of a church a resource leader was scheduled to speak on social action. A trustee of the church, a physician, asked the leader prior to his talk if he would have the opportunity to raise the issue of communism, since he was quite concerned about its growth in the churches. The leader said he would be happy to have him raise any questions following his talk. After the talk and ensuing discussion the doctor declared: "I have had an entirely wrong idea about social action. I think our minister is partly at fault for not explaining from the pulpit just what social action is." Later in the day he sat in the meeting of the Social Action Committee and suggested that the committee might study the various health insurance plans available today.

Perhaps ministers take too much for granted, especially when it comes to assuming that laymen understand the terminology and concepts they use so glibly. Most laymen have about as inadequate an understanding of social action as they have of neo-orthodoxy, eschatology, or existentialism.

New member instruction classes present a splendid opportunity for the minister to make clear the long-time concern of our Congregational churches for the welfare of the community. From the days of the early town meeting in New England our people have displayed a community concern that we would call social action today. Our churches took a lively part in the struggle of the colonies for independence, in the formation of constitutional governments for the states and for the new nation, in the movement to end the evil of slavery, in the establishment of the American Missionary Association which sought the emancipation of freed slaves through education—the key to their development as free, responsible citizens. This story needs to be told and retold as the social action it truly is. New members should be told about the present work of social action in the denomination and the local church. These classes provide opportunity to stress our Congregational tradition of the freedom of the pulpit (the desire of Congregationalists that the minister preach without fear or favor his deepest convictions); and that we are not identical thinkers (God forbid), but a fellowship of people committed to Jesus Christ, holding our own convictions and respecting those of others.

A practical strategy

It is a matter of practical strategy to work with those in the church and community interested in social action, and seek to help them to act on their convictions. Often church members will later accept the results of social action as they do a larger benevolence budget once the mission-minded minority in the church gets it accepted. In time, those who were opposed or indifferent may develop a sense of pride about what the church is doing and then accept as normative the new higher standard.

There are numerous studies which indicate the difficulties of getting modern, pleasure-minded church members to think about anything which disturbs their comfort. The studies reveal that the congregation does not accept as a part of the minister's role the confrontation of his people with social, economic, or political problems. As Stanley Rowland, Jr., wrote in *The Nation*, "He [the suburbanite] wants sermons to console him, comfort him, and to inspire him to more pleasant living, but never to challenge him with the rude realities of today's revolutionary world."

But this fact need not disturb the minister. People have always resisted the implications of the Christian gospel, and certainly no less so in Jesus' time than in our own. The nature of the gospel we are called to live and preach can never take the place of a tranquilizer pill. We are not called to be medicine men but followers of Jesus Christ. His gospel of the love and judgment of God has always been and always will be a rude awakening for all who seek to live in the dream world of unreal and inadequate values. We are not called to preach a gospel of existential frustration but of the eternal significance of existence. This is what the gospel is about. It may be comforting but never primarily so and never until one has accepted its judgment upon his total life purpose. It is the very tendency of human beings to sin that makes the work of the minister so challenging.

Actually, there is no more demanding task, nor a more challenging and rewarding one than the Christian ministry. Today, we need not spend so much of our energy getting men to church but can devote ourselves to the most significant business on earth: the communication of the meaning of the "Word made flesh" and dwelling in men for the transformation of their personal lives and all their relationships, including the very structure of human society.

THE PROPHETIC SPIRIT IN THE THEATER

Everyone knows that prophecy has something to do with time. Usually it is assumed that prophecy foretells the future. Actually, the matter is better seen in Francis Thompson's line: "For all the past, read true, is prophecy."

A prophet, in the Biblical tradition, is one whose concern with the future arises because he is deeply involved in the present moment where he stands, and is deeply aware of the past which has brought him and his compatriots to this present. The past explains the present, the past judges the present, and the future is a line drawn from the past through the present. But the present must make its own response and take its own action.

It has been suggested that an extraordinarily powerful example of prophetic preaching in our own day is the play called *The Sign of Jonah*, written by a German pastor, Guenter Rutenborn. Now a play is not a sermon, and in the last analysis a sermon (at its best) has a more complete and urgent task than any play. But many plays have a vital function to perform in stimulating the human imagination to the point at which it is

ready to hear the fulfilled word of preaching. Within the limits of that qualification, it is clear that *The Sign of Jonah* is filled with the spirit of prophecy.

The script was written in a time which called for prophecy. The place was defeated Germany—Berlin in 1946. The immediate memory was war, the destruction of the nation, and the all but unbearable sufferings of the people. The immediate problem was how to rebuild shattered life amid the jagged edges of guilt. How should the people understand their immediate past in such a way as to make life again possible for them?

Mr. Rutenborn's prophetic answer was to lift the German situation into the Biblical situation, to show that the word of the prophet Jonah to the wicked people of Nineveh was also addressed to the German people of 1946. The triumph of his play is that by stressing the particular problem of Berlin, he managed to speak of the general problem of men everywhere. Prophecy becomes timeless by being timely. Rutenborn's play speaks to all men who must in spite of guilt, find a way of living.

It is not easy, in a drama, to see a particular problem in Biblical perspective. How shall one overcome the great gap of time separating Nineveh from Berlin, or New York? The playwright came up with a brilliantly theatrical solution: superimpose one upon the other—make Jonah both the man who was cast up from the belly of the fish to convert Nineveh and a submarine captain who is delivered from the sea in order to call his people to new life. More than that, make the wicked city not only Nineveh and Berlin but also Babylon and Rome and Chicago. More than that, make the characters in the play now Biblical, now contemporary, now back again, and then make them step out of their roles and become themselves, actors confronted with the genuine human dilemmas. The effect is two-fold: the past, read true, becomes a prophetic interpretation of man's problems here and now; and the human beings concerned have no escape, not in the past nor the present, nor in theatrical illusion, nor even in the comfort of being audience spectators.

The action of the play is a trial. The question: who is to be held guilty for the dreadful state of affairs in which men find themselves? A judge presides, backed by three unconventional archangels. Before them come witnesses, who are surprised to find themselves also among the accused: a woman in

the street, a man in the street, a queen, and even a small grocer who interrupts things from the audience. Jonah is a kind of "friend of the court." He is not above telling even the judge what to do; nor does the judge mind reproving him. Each of those accused has a perfect alibi: he could not do otherwise than he has done, and he has suffered more than any guilt might require. Step by step, through the processes of logic and judicial procedure, it is proved beyond reasonable doubt that none of them can be held responsible for what has occurred. Even if they are responsible, the deeper responsibility rests upon God, who made them as they are. Yes, that is the truth of it! God has made such a world. God has made such men. God has made it impossible to be both human and just. God is guilty!

The court passes sentence. God should, by all rights, suffer what these men and women have suffered. He should be born in poverty and have to look for food and shelter. He should be a wanderer on earth, brushing against the leprous and the nauseous. He should know death and lose a son, know the pain of fatherhood and "at last die, dishonored and ridiculed."

The sentence appears just, and the archangels depart to bring this judgment to God himself. A great silence falls upon the stage. The irony is brought

home, without words, that this sentence is not only received by God but that he, in his prevenient mercy, already has carried it out, to the last letter. The characters left on stage discuss with one another, in quiet acceptance, the hope which returns to a city when it hears the prophets of God and receives his divine work already performed on their behalf.

The ground is now laid for new life after judgment. Resurrection and renewal are "the sign of Jonah." The grocer speaks of how he shall now be able to pass with courage through the bombed ruins about him: "It will be like a walk to school, to the school of Solomon, and we shall learn the fear of the Lord."

Jonah throws the ball to the audience: the crises of life are terrible, but they may be like the frightening pangs of birth,

the sign of beginning. Why should one not come to ponder these things in the theater? He says:

The word "theater" comes from the Greek . . . and the Greek word *theos* means God. Both *theos* and "theater" derive from *theaomai* which means to see, to observe. Therefore we should not be surprised if our eyes in this theater are opened or overflow. . . . Perhaps you will think a bit about our point. To think means to find grace, and when you experience that, you will not find it so terrible that you have to continue to live.

To enter into the depth of any man's agony anywhere in the shadow of the cross is to enter into the depth of one's own agony. It is, in fact, to die. The prophetic word of Jonah is that such death can be the tunnel through which God walks before us into life.

TOM F. DRIVER

Union Theological Seminary

book reviews



The Purpose of the Church and Its Ministry: Reflections on the Aims of Theological Education, by H. Richard Niebuhr, in collaboration with Daniel Day Williams and James M. Gustafson. Harper and Brothers, 1956, \$2.50.

It is extremely important for every minister (and every layman as well) to understand the task of the church and the minister's role today. Persons wishing to increase their comprehension in these areas will find invaluable help in *The Purpose*

of the Church and Its Ministry, which is the first volume in the report of The Study of Theological Education in the United States and Canada, conducted by the American Association of Theological Schools under a grant from the Carnegie Foundation.

In the opening chapter Dr. H. Richard Niebuhr, who is director of the Study, relates the confusion in theological education and the confusion as to the nature and purpose of the church. In lieu of offering a pat definition of the church, he characterizes it in relation to the kingdom of God, to Christ, to the concepts of community and institution, and to the world. Holding up to view its varied functions, he singles out as the church's chief goal "the increase among men of the love of God and neighbor." This love—inclusive of rejoicing, gratitude, reverence, and loyalty—remains the object of its preaching, organization, activity, ministry, as well as its training for the ministry.

Concerning the prevalent confusion as to the nature of the ministry, Dr. Niebuhr points out that, historically, the minister has been variously regarded as the pastoral ruler, the priest, the preacher, and the evangelist, but that none of these roles is adequate to the present situation.

The conception of the ministry which is required today, Dr. Niebuhr concludes, emerges from the contemporary study of

the Bible, the rediscovery of the church as a Christian community, and the need of our time. It makes the minister the "pastoral director" within the total fellowship. This covers the traditional functions of the ministry, but relates them to the task of developing a people of God who will act as the church in the local community and in the world. For example:

Preaching does not become less important for him than it was for the preacher but its aim is somewhat different. It is now pastoral preaching directed toward the instruction, the persuasion, the counseling of persons who are becoming members of the body of Christ and who are carrying on the mission of the Church. It is therefore at its best more inclusively Biblical rather than evangelical only; it is directed indeed to sinful men who need to be reconciled to God but also to men who need in all things to grow up into mature manhood in the measure of the stature of the fullness of Christ and who are to interpret to others the meaning of Christian faith.

Leadership in worship, counseling, and the other duties of the pastor are similarly related to this broad pastoral task.

This study should do much to give the puzzled minister a sense of direction and a sense of the significance of his calling. The implications of this view are profoundly social. The minister is in no sense a "prima donna." The call to the ministry itself comes to a social being within the context of the community.

The pastor's work becomes in large measure the training of the laity to function as the church. The setting within which *their* service in turn is rendered is likewise that of the parish (community) and the world. All of this points to a church that is more sensitive to the needs of men and better equipped to deal with the problems of contemporary society as it actually is.

The Household of God, by Leslie Newbigin. Friendship Press, 1954, \$2.75.

The Strangeness of the Church, by Daniel Jenkins. Doubleday and Company, Inc., 1955, \$2.95.

Evanston Speaks. Reports of the Second Assembly of the World Council of Churches, August 15-31, 1954. The Council, 1955 (second printing), 50c.

In connection with the approach to the purpose of the church and its ministry discussed in the foregoing review, several less recent books come to mind. On the one hand, we gain much insight as to the meaning of the church from such works as Bishop Leslie Newbigin's *The Household of God* and Daniel Jenkins' *The Strangeness of the Church*.

Both of these works—one by a Presbyterian bishop in the Church of South India, the other by an English Congregationalist who virtually commutes between his homeland and the United States—show the relevance of historic views for the

church of today. If Newbigin dwells more on ecumenical implications of the doctrine of the church, Jenkins has some important things to say about its relevance to the internal life of the congregation.

The other help is the report of the Second Assembly of the World Council of Churches, *Evanston Speaks*. This, together with the earlier reports of the Amsterdam Assembly, forms a ready body of incisive, ecumenical testimony to some of the burning problems—our disordered society, race relations, international affairs—on which the churchman who would be a “man of God” cannot keep silent.

Preaching on Controversial Issues, by Harold Boseley. Harper and Brothers, 1953, \$3.00.

Occasionally ministers raise question as to whether or not “controversy” belongs in the pulpit. Obviously much depends on the substance of the issue and the manner in which it is handled.

Several years ago, Dr. Harold Boseley, of Evanston's First Methodist Church, published a volume of sermons, bearing the title of its introductory essay, “Preaching on Controversial Issues.” Not every preacher will wish, or be able, to deal with these themes as Dr. Boseley suggests; but he will find many illustrations of creative approaches to controversy.

HUBER F. KLEMME



"AND DWELT AMONG US"

No one need wonder long what Christmas has to do with Christian social action. For the Gospel of Christmas is the charter and authority for all our involvement, as Christians, in the everyday world where men struggle for social justice and peace. "The Word became flesh and dwelt among us." This is the amazing truth which forever denies that "Christianity is a spiritual religion, not concerned with such things as politics and economics." Christianity, on the contrary, is the religion of the spiritual word taking on flesh and living where we live. God, as Browning said, "is in his heaven." All great religions teach that. It is the specifically Christian truth that God came, and comes, down out of the far heaven, involving himself, in breathtaking fashion, with this limited, sinful, earthly life of ours. In Jesus of Nazareth the Lord God Almighty tried to tell us that he lives where we live.

Where do we, you and I, live? In a world where race relations, government, education, farm life, industrial conditions, television, movies, literature, good and bad housing, recreation, war

and peace do something to us, for good or for ill, every day of our lives. In all these things we are deeply and unescapably involved. It is the good news of Christmas and of the life begun then that God is there, too—working in this everyday world, working through everyday people, not keeping himself apart in some heaven or in any "sacred" place, not detaching himself when weakness shows up and compromises begin and violence flares and life is not "nice."

The God-man did not enter our world in a lovely church; and the stable was a perfectly appropriate place for one who never dreamed that keeping close to God meant keeping away from the ordinary affairs of men. He never, of course, said it in just these words, but the manner of his advent and of his life among us seems to say: God lives in his world; the church is a part of the world; so are real estate offices and schools, and theatres and surgeries and political assemblies and factories and farms and artists' studios and places where the heads of nations meet to thresh out their problems.

See how the Christmas story unites what man is always keeping apart! Angels in the sky and shepherds in the fields—Christmas puts them together. An other-worldly, or “spiritual,” religion gives us the angels without the shepherds. Secularism gives us the shepherds without the angels. Heaven came to Bethlehem. We forget: Bethlehem was not, to begin with, a holy place. Quite commonplace, in fact. Like your town and mine. But not too ordinary for the Son of God! No place, the gospel says, is too ordinary for Him. The Jews had, to be sure, a special vocation among the world’s peoples. But the significant fact is that a special vocation was given to people whose life, as individuals and as a nation, was a mixture of greatness and weakness, lofty aspiration, and destructive selfishness. They were not good; they were only good enough to be a home for incarnate God.

These are hints of the great truth that is the living center of the Christian faith. The common life—which is to say, your life and mine, your work and my work, industry, farming, teaching, politics, science, all the exciting, frustrating, exalted, commonplace stream of life—is the home of God. And the Word became flesh and dwelt among us. A special event at one time and in one place for the uncovering of the truth that the redeeming God is in all times and in all places!

Christmas, of all the days in the Christian calendar, is no day for getting away from life. It is the day on which we tell ourselves, again, the wonderful, soul-shaking fact that the everlasting God—the all-holy and the all-loving—dwells among us, in the middle of things, working, suffering, waiting for the redemption of all life.

Let us pray

Eternal God, whom our eyes cannot see nor our minds comprehend, we bless thee for the glory and the simplicity of thy coming in Jesus Christ. It is a truth too wonderful for us, that the highest should come to us in such lowly form, sharing our frailty, bearing our sin, and tasting even the bitterness of death. No longer dare we despise any human person or any part of man’s life, since thou hast lived among us in human form and walked our human road. As once, following a star, men found themselves in lowly Bethlehem, so may we, wanting to be near our God, find thee wherever men work and struggle, rejoice and suffer. By thy appearance in Jesus of Nazareth teach us not to seek escape from the world but to accept it and to make the common ways of life serve the deepest and best in us. Make us helpers of a perpetual incarnation, whereby mercy, justice, and love become flesh and dwell among us. In His name. Amen.

HERMAN F. REISSIG



coming events

- JANUARY 6-16, 1958** *Study Tour of Puerto Rico.* Departure from Idlewild Airport, New York, N. Y. Director, Rev. Galen R. Weaver.
- FEBRUARY 4-7, 1958** *Churchmen's Washington Seminar,* Washington, D. C. Sponsored by the CCSA and 17 similar denominational groups.
- FEBRUARY 11-13, 1958** *Southern Christian Social Action Institute,* Lake Byrd Lodge, Avon Park, Florida. Cost for registration, two nights' lodging, and six meals, \$10. To register, write Mr. Wilfred Oliver, 633 Thirty-third Street, West Palm Beach, Florida.
- APRIL 15-17, 1958** *Washington Seminar,* Washington, D. C. Sponsored by the CCSA. Director, Fern Babcock.
- JULY 2-AUGUST 10, 1958** *European Seminar.* Directors, Rev. and Mrs. Galen R. Weaver.
- AUGUST 8-27, 1958** *Mexican Seminar.* Directors, Rev. and Mrs. Huber F. Klemme.

For more information write the Council for Christian Social Action, 289 Fourth Avenue, New York 10, N. Y., OR 2969 West 25th Street, Cleveland 13, Ohio.
